THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.*"—JOEL ii: 28-30.

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THE GENERAL CONFERENCE.

MISSIONARIES FROM AMERICA AND THE ISLANDS OF THE SEA ADDRESS THE MEETINGS.

(Continued from page 677).

SATURDAY AFTERNOON.

At 2 p.m. the choir and congregation sang, "Now let us rejoice in the day of salvation." Prayer was offered by Elder William Budge, president of the Bear Lake stake. Singing by the choir and congregation, "Come, come, ye Saints, no toil nor labor fear."

ELDER J. G. DUFFIN,

president of the southwestern states mission, addressed the conference. He said no man can reach the hearts of the people upon principles which have been revealed by our Heavenly Father, except he be prompted by the Spirit of God. We bear witness that Joseph Smith is a Prophet of God, and that he, in that capacity, represents Jesus Christ. He, on account of his pre-existent faithfulness, was predestined to take that position. Through him our Heavenly Father again revealed Himself to mankind. This great truth must be revealed to man. Those who will not receive it will not accept of the principles of salvation. The speaker narrated a recent visit to Carthage prison where the Prophet Joseph and his brother, Hyrum, the Patriarch, sealed their testimony with their blood. There the speaker vowed that, if God would give him His Spirit, he would devote his life to the work of the Lord.

The mission in which the speaker labors has a corps of faithful Elders, and one very bright, intelligent lady missionary. He exhorted the parents of the Elders of the Church in the field to write to them frequently and seek to encourage them. They need this treatment. It leads them to cling to their duties. The work of the Lord in this mission is progressing reasonably well. Numbers of non-members of the Church are friendly to the Elders, and manifest this disposition by their action. From the clergy comes the most bitter opposition to the Saints. As a rule the newspapers treat the brethren with fairness. Much interest is being taken by numbers of people in the Book of Mormon, many copies of which have been sold.

ELDER ASAHEL WOODRUFF,

president of the Northern States mission, was the next speaker. There are six states in this mission, namely, Michigan, Indiana, Illinois, Iowa, Wisconsin and Minnesota. One hundred Elders are laboring there. The majority of them are young, and they are laboring diligently, and with reasonable success. About eight thousand tracts have been distributed, and a corresponding number of meetings held. Subsequent to the meetings the Elders have been more cordially received at the homes of the people. There are flourishing Sabbath schools and the Saints generally are paying their tithing. A great feature of missionary work is the benefit obtained by the young men engaged in it. They obtain by this process a knowledge of men and things of inestimable value.

The speaker concluded by bearing testimony to the truth of the Gospel as revealed anew through the Prophet Joseph Smith.

ELDER NEPHI PRATT,

president of the Northwestern States mission, followed. He gave an outline of the extent of his field of labor. He and his fellow laborers had preached upon the divine mission of Joseph Smith. They also had dwelt to a considerable extent upon the approach of the judgments of God upon the world, and other similar themes indicating the promised coming of Christ. They had spoken of the wonderful work performed by the Saints under the blessing of God, and their utterances had generally been well received. In that mission there are three branches of the Church and a Sunday school, with another in prospect. Seventeen people had been baptized during the last five months. He gave some further details connected with the work of the ministry in that region of country.

ELDER JOHN HENRY SMITH,

of the council of the Apostles, gave an interesting account of the recent visit by himself and a number of others to some of the eastern states. He related numerous incidents connected with it which indicated good will on the part of many prominent people toward the Latter-day Saints. An adequate idea of the address, which will shortly be published in full, could not be given in a brief synopsis.

The choir and congregation sang, "We thank Thee, O God, for a Prophet." Benediction by Elder Edward H. Snow, president of St. George stake.

SECOND DAY.

The meeting on Sunday forenoon, beginning at 10 a.m., was largely at-

tended and the reports and instructions covered a wide range as will be seen from the following.

The choir and congregation sang the hymn, "The Spirit of God like a fire is burning." Opening prayer by Elder Albert A. Smith, president of the San Luis stake. Singing by the choir, "Lo! the mighty God appearing."

ELDER REED SMOOT,

of the council of Apostles, was the first speaker this morning. It was an inspiring sight, he said, to see such a body of people who have come to hear the word of God. He thanked the Lord that he was in harmony with the leaders of the Church, and hoped that his spirit was in harmony with that of every Latter-day Saint.

He was proud of the men who spoke yesterday. They were mostly young men, and yet they had borne a faithful and strong testimony to the Gospel. Every person could not but admire a man that was firm to what he believed. He spoke of Elder Rich in particular. Only recently he had received a letter from a large eastern firm, in which the writer said that he had offered Elder Rich a high place in his establishment, and promised that he would extend favors to Brother Rich whenever possible. Everywhere the Elders of the Church were respected and admired for their integrity and devotion to truth, by men who stopped to think upon things without prejudice.

He wanted to say something about fast offerings. It was thought by some that inasmuch as there are no poor in some of the wards it was no longer necessary to look after the fast offerings with the same diligence that they would be collected if there were many poor people. This was a mistake. These offerings should be collected whether there were any poor in the wards or not. The bishops should look to those who may be in need in other localities. All those who may need help should be given it, especially those who served God faithfully when their circumstances were better.

He warned the Saints against indebtedness. He advised those who were in debt to get out as soon as possible, and those who were not in debt to keep out. The wives should plead with their husbands not to mortgage their homes or otherwise dispose of them. The farms should be kept and cultivated to the highest degree of productivity and then there would be more contentment and happiness among the people.

He prayed that God's blessings would continue upon the congregation.

ELDER ANTHONY IVINS,

president of the Juarez stake, was called upon to address the conference. The people of his stake possessed the same spirit that was enjoyed by the Saints in Utah. Of the 12,000,000 people in Mexico, fully 9,000,000 were composed of Indians, whose blood had not been mixed with that of other peoples. No special effort, he said, had been made to convert the people; yet it was necessary to send out missionaries to organize new branches in various parts of the country. There had been about two hundred of these people converted to the Gospel. The relations of the Saints there to the government were of the most friendly character. Hence there was no obstacle to the propagation of the truth there. The majority of the people were poor but deeply religious. The prophecies of ancient men of God were being fulfilled in respect to the Lamanites. Before the establishment of the promises concerning Zion were

fulfilled, it was necessary to perform a great work among the Lamanites. This work has already begun. We may be encouraged, therefore, in the hope that we are nearing the consummation of the work of the Lord in the last days.

Wherever the Saints have settled in Mexico, they have sought to introduce peace, contentment and submission of the revengeful feelings that abound already too much in the hearts of men. It was only in this way that others could be converted. The Saints there were surrounded by a strange people who spoke a strange language. But they had been much blessed in their work. He prayed that the Lord would bless the conference.

ELDER SAMUEL E. WOOLLEY,

president of the Sandwich Islands mission, was the next speaker. He had been absent from the body of the Church for nearly seven years, presiding over these islands. There had been upwards of two thousand converted members made during the past seven years. In one place where the Gospel was first preached there were only three persons outside the Church, though this part was, for a long time, a very hard field. There were only fifteen missionaries, though the local Elders rendered much assistance. There is a sugar plantation in these islands, which makes the mission self-sustaining. The Lord had abundantly blessed the labors of the Elders. Elder Woolley, at the request of President Smith, spoke for a short time in the language of the natives.

ELDER HEBER S. ALLEN,

president of the Alberta stake, Canada, next addressed the conference. A larger number of people, he said, were in attendance at this conference than had ever been at any previous conference. It was about fifteen years since the Saints began to settle there. When they first went to Canada they were looked upon with suspicion, and it took them six months to obtain permission of the government to organize a mercantile corporation with the small capital of $10,000. But this suspicion had long since disappeared, and many friends had been made among the leading men of Canada. There had been abundant crops this year; and the Saints were prosperous. Most of the Saints in Alberta stake were young, and there were few instances of the graver sins. The people were among the best tithing-payers in the Church. There had been a spirit of reformation among some of the people who had been away from the Church. He thought Canada was a good place for those who are without homes in Utah. He hoped that the time would soon come when they would have a temple there, in which the people could receive the blessings of the Lord without coming this long distance to the Utah temples. He asked God's blessings to rest upon the conference.

PRESIDENT SMITH

here made an explanation concerning the recent change in the presidency of the Alberta stake. Elder Charles O. Card, who was the pioneer of this stake, had long presided over the Alberta stake, with credit and honor. But he had been honorably released owing to his advanced age and ill-health, and Elder Allen had been made president. And he felt sure that if Elder Allen continued to manifest the same spirit which he had manifested here to-day, no mistake had been made in calling him to this position. President Smith went on to say that notwithstanding new settlements were being made, it was not wise for the Saints who already had homes to break up these homes in order

to settle in other parts of the country. These new settlements would take care of themselves, and would be built up chiefly by young people who had not made homes in the old settlements of the Saints. Nevertheless, it was desirable to keep extending our influence into new districts.

ELDER WILLIAM H. SMART,

president of the Wasatch stake, was the next speaker. He had been pleased with the reports that had been made by those who had spoken of the various missions and distant stakes. He had only recently been called to the presidency of the Wasatch stake of Zion. The scene of his labors was like some of the valleys of Switzerland. The place bore the marks of toil and privation. There were many in the stake, both men and women, who were acquainted with the Prophet Joseph. The people were endeavoring to keep up with the spirit of progress. They were trying to obey the laws of the Gospel. There were many acres yet to be brought under cultivation. The Lord had blessed him with counselors who were devoted to the truth, and with others whose interest was in the work. Religion class work was progressing there, and promised to become a valuable aid in the spiritual welfare of the people. He had been pleased to listen to the little children lead their classes in prayer. He prayed that the spirit of progress would be with the people.

ELDER ABRAHAM O. WOODRUFF.

of the council of Apostles, was the next speaker. He referred to the Prophet Joseph's prediction concerning the coming of the Saints to Utah. He had in the past spoken of the new settlements, but he now desired to say something of the old settlements. He believed that some of the best blood had been taken from the old settlements to make new ones. In some instances the people in the former places had fallen into a spirit of lethargy. But he believed that the presidents of the stakes should endeavor to keep all the desirable people who were not actually called by the authorities. Some of the brethren had been called to occupy places where it did not seem desirable to settle. It was so when the Saints first came here. But now that the country has been made productive and others have come here to settle and make homes, some of the people are selling out and moving into other parts of the country. But these old settlements ought to be maintained. People should not be too eager to sell their homes. They should stand firm upon the land which God had given to them. The spot of land which had been given to him he regarded a sacred possession because it had been a part of his father's estate; and he was determined not to part with it except to maintain his honor or to buy bread for his family. He asked that God would add his blessing on the conference.

ELDER LOUIS A. KELSCH,

late of the Japan mission, was the concluding speaker of the morning session. He began by bearing a strong testimony of the Gospel. The work of God in these days would revolutionize the world, and bring together the nations of the earth into one faith. Whether or not we were faithful, God would have men who would be true to Him. When men embrace the truth it was expected that they would use their time and means in advancing God's work.

He had been laboring in the Japanese mission. He said that the land was indeed strange, and so were the people, their language and their habits. Two had been baptized. A great many had applied for baptism, but the Elders

did not regard it to be wise to baptize them. The Japanese were a great people, and a good people. He felt that a great work would be performed among them. He had preached to many, including some of the missionaries of other sects. He believed that he had accomplished something in creating a better influence between these missionaries and the Elders. The brethren and sisters laboring there were in good spirits. The language was difficult to acquire, and to preach through interpreters was attended with many inconveniences. He felt that when the Elders were able to speak to the people, good would be performed, for the people were eager to know something of the principles of the Gospel.

Elder Kelsh went on to speak of the necessity of living in harmony with the truth, else we shall be overcome by the powers of evil. We must obey the words of God through His servants. We will not make progress until we are willing to do this. There is no danger of our being asked to do anything that is wrong; there never has been a time when the servants of the Lord have given advice to the Saints to do wrong, as we can all testify. He desired to remain firm to the truth in whatever capacity he might be called to labor.

PRESIDENT SMITH,

at this point, explained that Elder Kelsch had been honorably released from his mission. It had been found that only young men could master the Japanese language and even then it would take a long time. Then, too, it was felt that Elder Kelsch had spent so much time already in the ministry that he could not very well be asked to remain in Japan for a sufficient length of time to master the language.

The choir and congregation sang, "Praise to the man who communed with Jehovah." Benediction by Elder C. F. Middleton, of Ogden.

[TO BE CONTINUED].

THE VALLEYS OF UTAH.

At the tenth National Irrigation congress, held in the early part of this month at Colorado Springs, Colorado, reference was made by the president, Mr. Thomas F. Walsh, of Washington state, to conditions in Utah. In fact his words concerning the Beehive state showed the practical illustration of the subject he discussed, "The Humanitarian Aspect of National Irrigation."

"If you ask me for an example of what might be accomplished in this line, I point you to the irrigated valleys of Utah. These were settled by comparatively poor men, many of whom were assisted by a powerful organization. They live on small farms. They enjoy economic independence by the simple methods of producing the variety of things which they consume. They live chiefly in villages and so have social advantages not usually within reach of farming communities. It is an amazing statement, but the United States census vouches for its verity, that of their 20,000 farms 19,000 are wholly free from incumbrance. I love to think of these green oases among the Utah mountains. If dark hours shall ever come to the Republic the dwellers in those lovely valleys will know nothing of it except from hearsay. They will continue to live on the fat of the land as long as water runs down hill. Working for themselves among their homes and living in the midst of congenial

neighbors, what have they to fear? Now think of arid America with its hundred million acres of irrigated land as densely settled as those Utah valleys. Think of the people who combine social advantages of town with the independence of the country. Think of them with their daily newspapers, their telegraphs and telephones and their rapid means of transportation for products and people and then realize that under the plans we propose the humblest citizen of the Republic can pass at will from the discouraging, to the inspiring and hopeful opportunities of this new promised land.

"It is when I think of it in this way that my enthusiasm is kindled until mind and heart are ablaze. I thank God that I have lived to see the great policy of national irrigation actually inaugurated. I thank God that I have been permitted to have a humble part in bringing it about."

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

THE Utah state fair closed October 4th, after a most successful exposition lasting five days. There were 32,638 paid admissions.

THE tenth National Irrigation congress began its three day session at Colorado Springs, Colorado, October 6th, Many Utah delegates were present to take part in this most important gathering.

THE National Irrigation congress adjourned its session at Colorado Springs to meet next year at Ogden. Colonel Edwin F. Holmes of Salt Lake City was chosen chairman. The congress conferred a double honor on Utah.

THE Utah State Teachers association held its convention in Salt Lake City early this month. Dr. James L. Hughes, one of Canada's foremost educators was a guest of the association. He delivered interesting lectures to the teachers and general public.

BARRATT HALL, one of the new buildings of the Latter-day Saints University at Salt Lake City, was dedicated October 2nd, by President Joseph F. Smith. The hall is built by funds bequeathed last year by the late Matilda M. Barratt to raise a memorial for her deceased son, Samuel.

IT is now decided that there will be only one new railroad built from Salt Lake City to southern California and that will doubtless be the San Pedro, Los Angeles and Salt Lake road, controlled by Senator W. A. Clark. Instead of the Oregon Short Line extending its southern division on to California it will probably sell out all its property south of Salt Lake to the new Clark road. This will avoid a disastrous rivalry that would have certainly followed the building of the two new roads.

PROFESSOR F. H. NEWEL chief hydrographer of the United States geological survey at Washington visited Utah the first of this month and conferred with business men and officials on the subject of irrigation. A mass meeting was held at the Assembly Hall, Salt Lake City, and the Professor gave a lecture on the new irrigation law of the United States. A report was made by State Engineer A. F. Doremus to Professor Newell that the cost of making a reservoir of Utah Lake is estimated at $7,450,000.

PRESIDENT CANUTE PETERSON of South Sanpete stake, one of Utah's old settlers and a veteran in the Church, died October 14th. President Peterson was a native of Norway and had reached the good old age of seventy-eight years. He came to America with his parents in 1837, and settled in Wisconsin where he accepted the Gospel. He performed missionary labor in the states and in his native land with great success. He was a pioneer in settling Sanpete county and had much influence with the Indians who called him "White Father." He presided since 1877 over the Sanpete stake until its division two years ago. President Peterson's career was a most active and useful one.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 30, 1902.

EDITORIAL.

RAFFLING AND GAMBLING.—The question was recently asked President Joseph F. Smith whether raffling is considered a harmless and legitimate means of disposing of articles at our fairs or entertainments in order to raise funds for charitable or Sunday School purposes. In an editorial in the *Juvenile Instructor* of October 1, the answer is given that raffling is not a good practice and should not be carried on among the Latter-day Saints. This decision will be in harmony with the feelings of all who have thought seriously of the principle on which raffling is based. The same practice carried on with sinister motives is called lottery and gambling.

Many who would revolt at the thought of gambling seem to sense no evil in buying their chances in a raffle and inducing others to do the same. In many cases they await with almost a gambler's eagerness the result of the falling dice or the drawn numbers. They get used to the central thought of gaming, the willingness to risk a smaller amount for the chance of winning a disproportionately larger one—the desire to get something for nothing. They justify themselves by the fact that their money goes for some positively good object, but if they desire to help the object they had better donate their contribution outright. President Young once said, "Tell the sisters not to raffle, if the mothers raffle the children will gamble. Raffling is gambling."

The advice against this popular method of raising money is especially suitable in the European mission. It is to be hoped that the Saints never institute or patronize raffles, but in Europe there is little conscience, at least in many places, against them. In fact lotteries are caried on by the state as well as by individuals in some places where the Saints live. The opera-house in Stockholm was built, in part, at least, by popular lotteries. The Saints should have nothing to do with any such system. They have no money to waste by buying worthless lottery chances, and if they win, the ill-gotten means prove oftener a curse than an advantage. Extravagance, speculation and recklessness are usually the fruits of the "lucky" number.

When parents gamble in a mild form, they cannot easily fight a more vicious form in their children. When an unsteady soul begins his course aslant from the path of right, the knowledge that those who are dearest to him have never compromised themselves with the sin that is tempting him is a strong influence in keeping him from following the way to destruction. When there is compromise, the erring one is encouraged to do wrong. A boy can not readily see the difference between his father's buying chances in a church fair lottery

and his own drawing for the sweep-stakes in a football game or a horse race. When his companions press him to join them, the probabilities are that he will do so, justifying himself with his parent's actions.

Gambling is a hideous thing. When the habit is once acquired it is with most natures as tenacious as the appetite for morphine. It undermines the player's business and social integrity. He loses regard for the character of his associates, and loses respect for himself. He becomes unsafe in any position of trust where the means of others are in his hands. Carried away by the fever of the game he too often "borrows" what he holds for others, and whether he wins or loses he becomes that moment an embezzler, a thief. The intention may be to pay all back, but the headgates of character have been raised and the flood of greed and lust and hunger for excitement sweep the poor wretch over the abyss. Sooner or later suspicions are aroused, investigation made and his shame proclaimed. There are three ways open to him; he may resort to flight, commit suicide, or give himself up to justice and suffer imprisonment as a felon. Fortunate is he if he has enough manhood left to choose the latter course.

The best means of subduing this vice is the same as in the case of drunkenness, immorality and every other sin. We should shun the very appearance of it. There are plenty of honorable means of raising money outside of raffling; there are countless interesting recreations besides card playing, and the less familiar we are with these forms of gain or amusement the less likely are we and those who are about us to be drawn into the destructive habit of gambling.

More on "Visiting."—Some time ago a few words were said in these pages regarding a feature of the discipline of the Church. The ministry were reminded of a more or less forgotten rule that no traveling Elder should leave the branch to which he has been assigned, no conference president his conference, or no mission president his mission without the call or consent of his presiding officer. The conditions in the mission field are manifestly different from those at home, where a Bishop would not be under the necessity of asking permission to go outside his ward or a president of a stake to visit another part of Zion. Here the ministry are giving their whole time and attention to the work of the Lord; they have no other occupation. They are not carrying on business that necessitates their traveling outside the limits of their district. They have not come abroad for their health, and cannot by consulting their own wishes alone move from the seaside to the mountains, or from cold countries to warmer ones as would the independent traveler. They did not come to see the sights or for their own pleasure, but they did come to give their whole time and thought, energy and influence to the work of the Lord and the promulgation of His Gospel, until they are released from the labors of their ministry.

There is not the slightest objection to the Elders traveling, before they return home, as much as they can afford, seeing the different peoples and lands and gathering all the information that is possible. And when they do travel and when they mingle with the people of their own districts, they should be keenly observant of all that is worth observing and remembering. There is no objection to the Elders working at the gathering of genealogies for

themselves and others if they desire to do so. It is an important work, and they should seek earnestly to do this preparatory labor in the great work of the redemption of the dead. But traveling to see the sights and traveling to gather names of the dead, when it takes an Elder out of his appointed field of labor, should be postponed until he is released. Then he may spend as much time as he pleases at either occupation or both of them.

Unless there is some urgent necessity for the missionaries to leave their fields, they should labor patiently where they are placed, and put their whole hearts into the work of converting and warning those districts. Surely no Elder feels that all that can be done has been accomplished in any place. The cry comes from nearly every field that "the laborers are few." When the presiding officer sees any cause for an Elder's visiting another district, he will not be backward in inviting him to do so. It happens sometimes that the mission president may desire to call together all or some of the conference presidents, or even all the missionaries, as happened in the German mission in January, and in the Scandinavian mission in July of this year. In that case those who are called respond, because the authority that sets them in their fields calls them temporarily therefrom. Only in urgent cases should the Elders appeal for permission to visit or travel beyond the limits of the place of ministry where they have been sent by the inspiration and authority of the Lord working through His servants.

J. J. C.

THE address of the Norwich conference president is changed to 4 Ashford Street, Dereham Road, Norwich.

THE *Manchester Evening Chronicle* on the 25th instant published an article from the pen of Elder Benjamin R. Birchall under the title, "A Defense of Mormonism." This was drawn out by a recent article in the same paper, mentioned at the time in the STAR. The *Chronicle* should be commended for opening its columns to this side of the question, so little seen in the public journals, but nevertheless the true side.

Elder Birchall speaks from certain knowledge concerning the Latter-day Saints, and his statements are as positive and candid as the article that provoked them are unreasonable and shallow.

RELEASE.—President William H. Folland of the Welsh conference is honorably released to return home per s.s. *New England*, sailing November 22, 1902.

APPOINTMENTS.—Elder Henry E. Wynder is released from the Bristol and appointed to preside over the Welsh conference.

DEPARTURES.—A company of returning Elders and gathering Saints, numbering in all sixty-two souls, sailed from Liverpool per s.s. *Commonwealth*, Thursday, October 23, 1902, in charge of Elder Henry G. Mathis. Following are the names of the returning missionaries: Henry G. Mathis, William D. Roberts, Henry Bolingbroke, Henry Morgan, Sylvester Q. Cannon, Hyrum Bennion, Jr., Daniel S. Price, William A. Shepherd, John I. Dean, William

T. Hart, Orson A. Whitaker, Henry DeBry, Stanley F. Taylor, David E. Seamons, Eli J. Bell, Carl H. Carlquist and Carl Nielsen.

THE Scottish conference will be held at No. 100 West Regent Street, Glasgow, November 9th, 1902. Services at 10:30 a.m., 2 and 6:30 p.m. All are invited.

THE LEEDS CONFERENCE.

THE semi-annual conference of the Leeds district was held in the Temperance Hall, Chapel Street, off Leeds Road, Bradford, October 26th, 1902, at 10:30 a.m., 2 and 6 p.m., President Franklin C. Moyle presiding. There were present of the missionaries from Zion, President Francis M. Lyman, of the European mission, Elder Benjamin R. Birchall, of the Manchester conference, Elders Arthur D. Towler, John S. Perkins, Walter J. Wild, Francis Starkey, Jr., James W. Betteridge, Henry A. Cleveland, John H. Hill, Sylvan E. Needham, Willard A. Hatch, A. Fenley Merrell, David L. Reese, George M. Stark, David E. Rigby, Raymond H. Clayton and Edward A. Morgan and Sisters Olive Clark and Jennie Woodward, of the Leeds conference.

After opening exercises the sacrament was administered by Elders Hatch and Hill. President Moyle made a few opening remarks of welcome, read the statistical report and presented the general authorities of the Church, which were unanimously sustained. President Lyman presented the mission and conference officers and missionaries; these also were unanimously sustained.

Sister Olive Clark read from Mark i: 1-12, saying that John the Baptist was the forerunner of Christ and prepared the way for the Savior to open His dispensation of the Gospel. That if we teach not this Gospel of the Lord "Let us be accursed" (Gal. i: 6-13).

President Lyman said the Gospel of Jesus Christ is the power of God unto salvation because it teaches and prepares man to meet His Maker. Man cannot know God without revelation and cannot please Him if he denies revelation. The Gospel is of no value to a person unless he lives it. The fruit of faith is repentance and obedience. Faith alone is insufficient for salvation. There must be the fruits thereof. The infidel believes that man and the earth came by chance. The Latter-day Saints believe that God created the heavens and the earth, the sea and all that in them is, and that He created man in His own image.

During the service the Sunday school children sang, "Scatter seeds of kindness."

After opening exercises in the afternoon Elders Betteridge, Reese, Birchall, and Sister Woodward treated the first principles of the Gospel. Faith without works is like the body without the spirit, dead. Humility is requisite in a disciple of Christ. The testimony of Jesus comes through the Holy Ghost. The Lord in all dispensations has revealed His will to His living oracles. Revelation is a corner stone of Christ's Church. Sister Clark sang "Calvary."

President Lyman said that the Latter-day Saints know the Bible and Book of Mormon are sacred histories of God's dealings with His children upon earth

in ancient times. The errors in the former are of the translators and not of the ancient writers. The testimony of the divinity of these books and of the mission of Jesus Christ is given through the Holy Ghost. The children of men have not desired living oracles. We should remember, however, that the dead never make commissions but the living, as in the government of the nation.

In the evening, after opening exercises, Elders Perkins and President Moyle made some remarks upon the Gospel. We know Christ by keeping His commandments. The Church of God is founded upon the Apostles, with Christ at the head. The Scriptures are of no private interpretation. The fear of the Lord is the beginning of wisdom. Christ's Church consists of many members, but is only one body. God is no respecter of persons, but a rewarder of all who diligently seek Him. Elder Clayton sang, "The King of Love my Shepherd is."

President Lyman said the ways of God are not the ways of man. There is no good gift but of God. All gifts are predicated on obedience. Man is the highest creation of God.

Saturday afternoon at 5:30, a council meeting was held for the local priesthood at which President Lyman instructed the brethren in their duties as Saints and servants of God. Monday morning at 9:30 a.m., council meeting for missionaries was held at conference headquarters at which reports were given in by Elders and Sisters of their labors during the past five months. President Lyman also instructed missionaries in their duties and exhorted them to faithfulness.

Monday evening Elder Benjamin R. Birchall delivered a free public lecture to about four hundred people in the Temperance Hall, on "'Mormonism' and its Teachings." There was a large attendance at all meetings. Sunday, about 1,200 persons attended during the day.

RAYMOND H. CLAYTON, Clerk of Conference.

HEALED OF PARALYSIS.

BY ELDER SAMUEL C. HOWARD OF THE BIRMINGHAM CONFERENCE.

HE who is conversant with the Scriptures and is open to logic knows that miracles are not an infallible evidence of divine authority. It certainly is a mistake to contend that the power of working miracles, alone, is a proof of the genuineness of a religion, or of the authentic calling of the miracle worker. The wonders performed by the Lord through Moses were matched by those of the magicians of Egypt. Diviners and magicians were active in the days of the Savior and His Apostles; and from prophecy we know that in the last days Satan will have power to work "signs and lying wonders" among those who receive "not the love of the truth, that they might be saved."

But because the counterfeit exists, we must not think that there is no genuine power of working miracles through the gift of God, or that miracles themselves are of no value. When found in connection with the correct doctrines of the Gospel and purity of life and conduct, they confirm the faith of those who receive the blessings. Christ has promised all His faithful fol-

lowers the gifts of the Spirit, such as casting out devils in His name, speaking with new tongues, being unharmed in case of drinking any deadly thing or taking up serpents and healing the sick by the laying on of hands (Mark xvi: 17-18). It might be well to say that such things as healing the sick, cleansing the leper, opening the eyes of the blind, unstopping the ears of the deaf, and causing the lame to walk, are looked upon as miraculous owing to our finite condition. If we were more refined in the ways of the Lord, understanding more intelligently His handiwork, we could see them as a natural sequence.

It is in the light of these reflections that the writer wishes to relate a case of healing that occurred in the early part of his mission. The circumstance is concerning Sister Harriet Dyer of Kidderminster, from whom was secured a written account, which details the particulars as follows:

"An account of an illness from which by the power of God I have been restored to health.

"Suffering two years and over with occasionial attacks of paralysis which chiefly afflicted the chest and throat, causing loss of voice for periods of one or two days to sometimes three or four weeks, I was yet able to follow my employment at intervals until June 1900, when I was obliged, from weakness to give up my work. In July I went away by doctor's orders to Convalescent Home at Llandudno, Wales, where I remained four weeks, returning home on August 14th. On August 17th, I was taken with an attack of paralysis, which took all the use of my left side. At the end of September, I was taken to Blackpool by the orders of the doctor, to try if the sea water and air would help me, but returned after three weeks a little better. Then I managed to get about with the help of sticks and was sent in November to a home in Kenilworth, Warwickshire, where I received the greatest care and attention, but was sent back to Kidderminster, January 24, 1901, no better as I was losing weight and the pain at times was very bad. Then on February 13th I determined to follow the command of God as given in James v: 14-15, so, late in the evening, as I was suffering intense pain, I sent for Elders William J. Cox and Samuel C. Howard. They came and administered to me and the pain left me and from that time I refused all doctor's medicine. From that evening I gained strength and can now walk twelve or fourteen miles or do a fair day's work, for which I thank God. I can testify that since I obeyed the command of God and called in His servants I have never suffered from the pain although for over six months I was never out of pain.

Signed,
HARRIET DYER,
30 Lea Street, Kidderminster."

In reading this account with many others we can see God to be the same yesterday and to-day. He is not reluctant in bestowing the promised blessings upon them that obey His doctrine in all its phases. This miracle of healing, with thousands of others recorded in the annals of the Church is at least presumptive evidence of the authenticity of this great Latter-day work, known to the world as "Mormonism."

A SWEET temper is a better possession than great wealth.

VITALITY AND TEMPERANCE.

THE New York *Evening Post* calls attention to the fact that new evidence of the superiority of the morality and the physical strength of the Jewish race is furnished both from Manchester, England, and New York city. According to a paper read by Dr. J. M. Rhodes before a meeting of the British Medical association, infant mortality in Lancashire, and particularly in Manchester, reveals an almost shocking condition. Infant mortality in that city reaches the proportion of 198 per 1,000. That is to say, of every five children born, one dies before it reaches the age of one year. But at Cheetham, which is largely occupied by Jews, the death rate is but 124 of 1,000, which is much less than the average for all the other districts.

The situation in New York as regards infant mortality among the various races, has been studied by an East Side physician. He finds that the densely occupied wards which are largely inhabited by Russian Jews, had an average death rate of only 15.92, when that for the whole city was 18.53; while in two where the population is almost exclusively Jewish, the figures sank to 14.52 and 14.23.

An interesting question naturally arises as to the cause of this superiority of vital strength among the Hebrews. They are not, as a rule, noted for particular cleanliness, or obedience to hygienic laws, as understood by modern sanitarians. The English physician calls attention to the fact that the almost total absence of drunkenness must be regarded as an important factor in the preservation of their vitality, and the New York doctor arrives at the same conclusion. He says that they are generally temperate, although he notes that alcoholism is increasing among the younger generation, "who are adopting the habits and customs of life of their Gentile neighbors."

There can be no doubt that the intemperate consumption of intoxicants has much to do both with the great mortality of infants, and the increasing tendency to insanity among grown up persons. But people are slow to profit even by the lessons of experience. The consumption of alcoholic beverages seems to be more than keeping pace with the growth of the population, in spite of temperance lectures and the object lessons from time to time furnished by impartial investigations.—*Deseret News.*

CURRENT EVENTS.

DESTRUCTIVE VISITATIONS IN THE NEW WORLD.

The news that comes from South and Central America is like the arrival of Job's messengers. Volcanoes and earthquakes combine with insurrection and bloodshed to disturb the minds of men and make them think that the promised judgments have begun. The civil wars of the southern continent's two northern republics, Venezuela and Colombia, continue without abatement. A rebel, General Vribe Vribe, has surrendered in Colombia with a large amount of arms and ammunition to the government. The island of Haiti is still in trouble; her one little family, the Haitian Republic, has scarcely become peaceful when the other, the Dominican Republic, develops a bad case of

rebellion. Monte Christi, a city on the northern coast of the island has been recaptured by the government after a hard two days' fight, with heavy losses on both sides. The Soufriere on the British island St. Vincent continues active, and besides badly frightening the inhabitants has devastated all the plantations on the north-eastern coast. The volcanoes, Santa Maria in Nicaragua and Izalco in Salvador, are in eruption, and their terrific explosions are accompanied by earthquakes that can be felt in other Central American states. Argentina, South America's great southern republic, has suffered her loss also. A recent hurricane swept over Diamante, a port on the Parana river, destroyed about one hundred houses, sank several ships, killed fifteen persons and injured many more.

THE AGE OF ARBITRATION.

It is ever a healthful sign when individuals and societies seek to have their differences settled by disinterested parties. It may be hoped that in the future there will be no more excuse for war among nations than there is now for feuds among families. As time goes by, international courts should be as well established as national ones. Although arbitration of the differences of nations is not new, the maintenance of a permanent court is an important progressive step. Such is the Hague Arbitration Tribunal, though of course the individuals composing the court may change with each case. The parties to each dispute agree on the arbitrators. The first case decided was the recent one submitted by the United States and Mexico. The matter for decision was the payment by the Mexican government of an old claim of the Catholic church in California. The judgment was that Mexico should pay to the United States in behalf of the archbishop of San Francisco $1,420,682.00 now and $43,050.00 each year forever. It is now reported that Germany, England, France and Japan have agreed to refer to the same tribunal for arbitration the question concerning the legal position of foreigners possessing landed property in Japan. King Oscar II. of Sweden and Norway has, it is now informally announced, decided the Samoan controversy, submitted to him by Great Britian, the United States and Germany, in favor of the latter country. The case was concerning who should pay the losses of foreigners, suffered in Samoa as the results of unwarranted military operations during the year 1899. Not only in international matters is arbitration gaining victories, but in the great conflict of labor and capital the same good principle is becoming more honored. The epoch making intervention of President Roosevelt in the Pennsylvania coal strike has been taken as an example by the French premier, M. Combes. After serious riots, collisions with troops, dynamite outrages and bloodshed, it looks as though the striking laborers of France will seek justice through peaceful judgment. An arbitrated case of interest to Latter-day Saints has just been decided in Salt Lake City. Dr. Joseph S. Richards has for several years considered that he had a rightful claim against the Church for $55,500.00 as damages for not carrying out an agreement between Dr. Richards and Bishop Hunter for the sale of real estate. The case was submitted by President Joseph F. Smith and Dr. Joseph S. Richards to four arbitrators as allowed by the state laws. The unanimous decision, given October 14th, was that Dr. Richards had no cause of action, relieving the Church of all responsibility.

DECLINE IN BIBLE READING.

ONCE in a while the question is called up whether Bible reading is declining. Bible societies say it is not, because more Bibles are printed and distributed than ever before. And yet, this is no proof that they are read, since many buy bibles to adorn a drawing-room table, or fill a place on the bookshelf. The *Boston Herald* asserts that Bible reading is no longer popular. Not long ago, that paper says, "orators could make no point more certain of instant appreciation than one which turned on an illustration from the Bible, even from its least read portions. Nowadays it is hardly safe for a popular orator to venture on any allusion outside of the Gospel and the Psalms." The reasons for this decline in Bible reading are various. Probably nothing has been more potent to bring about this neglect than the "criticism" that styles itself "higher," and that has forced itself to the front of late years. The masses of the people cannot discern between the niceties offered by this "criticism." They naturally argue that if the Bible is only partially true, it is not worth reading, merely because it is antique. The decline is deplorable in the highest degree. Not only is it a fact that ignorance of the Bible disqualifies one for appreciation of some of the finest passages in the literature of the world, but it has an effect on the general morality.—*Deseret News.*

WORK.

One single day's allotted task well done—
That is a comfort to the weary head;
Better than feathers for the toiler's bed
Is the sweet thought to go to rest upon.
How calm he lies who never thought to shun
The burden's utmost work, how quickly sped
The passing hours for him by labor led
To full enjoyment of sleep's haven won!
So, when our day of life is growing dark,
And time is up, though there be much to do,
And we must sleep, for it is eventide,
When for our last far dreamland we embark,
Soft will death's pillow be for me and you,
If only when our work was hard—we tried.

SELECTED.

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